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YORK SHETARS.

I. MR. M. D. DAVIS, in his edition of "*Hebrew Deeds of English Jews before 1290*," Nos. 196 to 200, (London, 1888,) gives translations of York Deeds from 1237 to 1250, extracted from Rev. J. T. Fowler's essay in the *Yorkshire Arch. and Topogr. Journal*, III., pp. 57 to 63. Aaron, Delecress and Jornin, sons of Josce of Kent, are chiefly mentioned in them. There exists, however, a Shetar which was signed by Josce himself, in 1229, the facsimile of which was published in Mr. S. Davey's *Archivist and Autograph Review*, Oct., 1888, Vol. I., No. 3, p. 13. This document is composed first of a grant made by William Malebisse to Robert Neve, circa 1100 A.D.: "At a later date," says the writer in the *Archivist*, "has been attached a general release from Jocus de Frem (the right rendering is De Kent, as we shall see), a Jew of York, to Henry Neve, of Acastre, from the time the world began unto Tuesday next before St. Andrew the Apostle, 1229; confirmed by some few Hebrew words written at the foot by the said Jocus de Frem (De Kent)." The original document appearing to be in the possession of Mr. S. Davey, the editor of the *Archivist*, and therefore not easily accessible, I believe that the publication of the appended document will be a service to Anglo-Jewish history. The Latin text is as follows:—

"Omnibus visuris vel audituris literas istas Jocus de Kent, Judeus Ebor, Salutem. Noverit universitas vestra quod Henr. Neve de Acastre et heredes sui quieti sunt de omnibus debitis et demandis que unquam mihi vel heredibus meis debuerunt a principio mundi usque ad diem Martis proximum ante festum sancti Andree apostoli anno gratie MCC. vicesimono, et nominatim de plegio carte que loquitur de duodecim Marcis sub nomine Rob. de Holtebe, capellani, a principio mundi usque ad finem. Et in hujus rei testimonium huic scripto literam meam Hebraicam appossui" (*sic*).

The Hebrew confirmation runs as follows:—

אני יוסי דקינט מודה שכל מה שכתוב למעלה בלשון לטין
מכתיבת ריקרט פושרט ומפטור הנרי ניבא דאקשטורא עד קדש אונדרי
קן לפרט ומערבות (ערבות *above the line for* פטור) רוברט דהולטבי
לעולמי עד שהוא אמת :

"I, Josce of Kent, certify that all written above in Latin concerning the writing of Richard Posart, the release of Henry Neve, of Acastre, up to St. Andrew, date 190 A.M., and the security (*written above the word release*) of Robert of Holtebe for ever, is true."

In the Hebrew date, which in its complete form would be

4990 A.M. = קנ"ת = 400 + 400 + 100 + 90, not only the thousands are omitted, but also the two 400, November 4990 A.M. = 1229, the Jewish new year having begun in that year on the 20th of September. In what way Richard Posart is concerned does not appear in the Latin deed. The Hebrew construction does not admit the translation "in the handwriting of Richard Posart."

II. The Rev. W. D. Macray, who drew my attention to the previous document, also pointed out to me the following deeds, which seem to be lost now. Francis Drake, in his work with the title *Eboracum : or The History and Antiquities of the City of York*, etc., London, 1736, Appendix, p. xv., writes as follows :—

Ex registro originali de *Fontibus* hoc tempore penes me, p. 465, GRENEHAMERTON.

(1.) "Omnibus hoc scriptum visuris vel audituris *Alanus* filius *Alexandri de Hamerton* salutem.

"Noveritis quod ego vendidi monachis de *Fontibus* duas bovatas terre in territorio de *Hamerton* cum toftis et croftis infra villam et extra ; illas, scilicet, quas prius habuerunt de me ad terminum, pro decem marcis argenti quas pacaverunt pro me URSELLO JUDEO EBOR, cui obligatus eram. Ita quod si ego, vel heredes mei, aut aliquis alius, clamium vel calumpniam, gravamen vel molestiam, versus predictos monachos de predicta terra cum pertinentiis unquam

. . licebit eisdem monachis cartam meam cum taliis de predicta pecunia, quas habent penes se, prefato Judeo vel heredibus suis reddere ; licebit etiam eidem Judeo vel heredibus suis, sine aliqua contradictione, prefatam terram in manu sua saisire, donec de tanta pecunia eisdem monachis fuerit satisfact [um]. In cujus rei testimonium presenti scripto sigillum meum apposui.

"[Testibus] *Willielmo de Hamerton*, *Alano de Kyrkeby*, *Roberto de Muncketon*, *Christianis*, LEONE EPISCOPO, AARON ET JOCEIO JUDEIS EBOR. et multis aliis.

(2.) "Omnibus ad quos presens scriptum pervenerit URSELLUS filius SAMSONIS JUDEUS EBOR. salutem. Noveritis quod *Alanus* filius *Alexandri de Hamerton* et heredes sui sunt quieti de omnibus debitis et demandis in quibus idem *Alanus* unquam michi tenebatur ab initio seculi ad festum sancti *Michaelis* anno gratiae M.CC. tricesimo octavo, 1238.

"In cujus rei testimonium presens scriptum littera mea Hebraica consignavi.

(3.) "Omnibus ad quos presens scriptum pervenerit URSELLUS filius SAMSONIS JUDEUS EBOR. salutem. Noveritis me quietum clamasse de me et de heredibus meis in perpetuum, monachis de *Fontibus*, duas bovatas terræ cum pertinentiis in territorio de *Hamerton*, quas *Alanus*

filius *Alex. de Hamerton* eis vendidit. Ita quod ego vel heredes mei versus predictas duas bovatas nichil exigere possumus aliquo tempore occasione alicujus debiti quod predictus *Alanus* unquam nobis debuit ab initio seculi usque ad finem seculi.

"In cujus rei testimonium presens scriptum littera mea *Ebrayca* consignavi."

A. NEUBAUER.

Sleep and Death.—(The *Midrash* and the *Qur'an*.)—There is a very beautiful *Midrash* in *Echa Rabbathi* on the verse in Lamentations iii. 25: "They are new every morning, great is thy faithfulness." "We know from this," says a Talmudical teacher, "that just as God renews our life every morning after our sleep every night, so he will quicken the dead after their last sleep." We read, too, in the *Qur'an Sura* 6, verse 60: "It is he who causeth you to sleep by night, and knoweth what ye merit by day; he also awaketh you therein, that the fixed term of your lives may be fulfilled; then unto him shall ye return and he shall declare unto that which ye have wrought." Beidhawi, in his recognised commentary on the *Qur'an*, remarks on this passage that Mohammed uses the verb *Tawaffa*, which really means "to cause to die," in the sense of sleeping, and the verb "*Ba'atha*," which really means to "quicken the dead," in the sense of awaking from sleep, and he draws attention to the analogy which exists between sleep and death, our awakening every morning, and our resurrection to the life hereafter. We have no evidence of the borrowing of this passage. Men with their minds directed to the same subject over and over again attain the same results.

L. M. SIMMONS.